

Maktubat Hazrat Khwaja Baqi Billah



The mausoleum of Hazrat Khawja Baqi Billah

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator: '*Muslim Saints and Mystics*'
(The Tadhkirah al-Awliya by Farid Eldin Attar
Hyderabad, India)

Published by



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Author's introduction

My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,
Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes'. We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes
Owaise of Qarni.
Tipu of Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable. As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way

endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in
Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western

world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

[www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20\(Memories%20of%20the%20Saints\).aspx](http://www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx)

This is the Official site of Iftekhari Silsila. ...
Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

About author Hafeez Anwar

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All
Salam

Please find the link as follows
www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Anwar Hafeez
Email hafeezanwar@yahoo.com

Author's Introduction

The publication note in the Second Episode by Mr. David Rosenbaum of New York Times

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is

considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

=====

=====

Owaise of Qarni
113k - adobe pdf - view as html

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On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadkiratal-Auliya (Muslim Saints and

Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the

publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com>
wrote:

Attention : Mr. Hafeez,
I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David Rosenbaum

**Thanks to Mr. David E. Rosenbaum
of New York Times**

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E.

Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: [Owaise al-Qarani](#).

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2. Owaise of Qarni (PDF)
 will create 70,000 angels same as Owaise of Qarni
 (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...
www.omphaloskepsis.com/ebooks/pdf/Owai.pdf

se.pdf

113k

View as html - More from this site -Save.

OMPHALOSKEPSIS

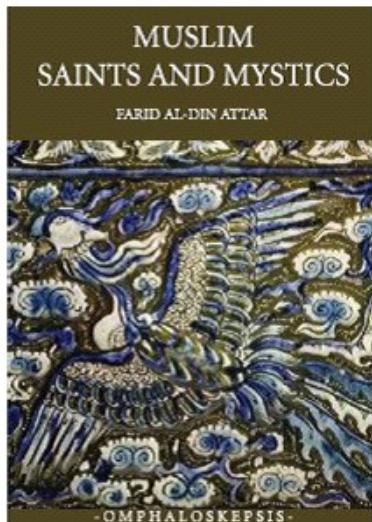
NEWS

COLLECTIONS

LINKS

Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteg al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: [Owaise al-Qarani](#).

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid

Al-din Attar.

My works.

Some of my English translation works include the following books.

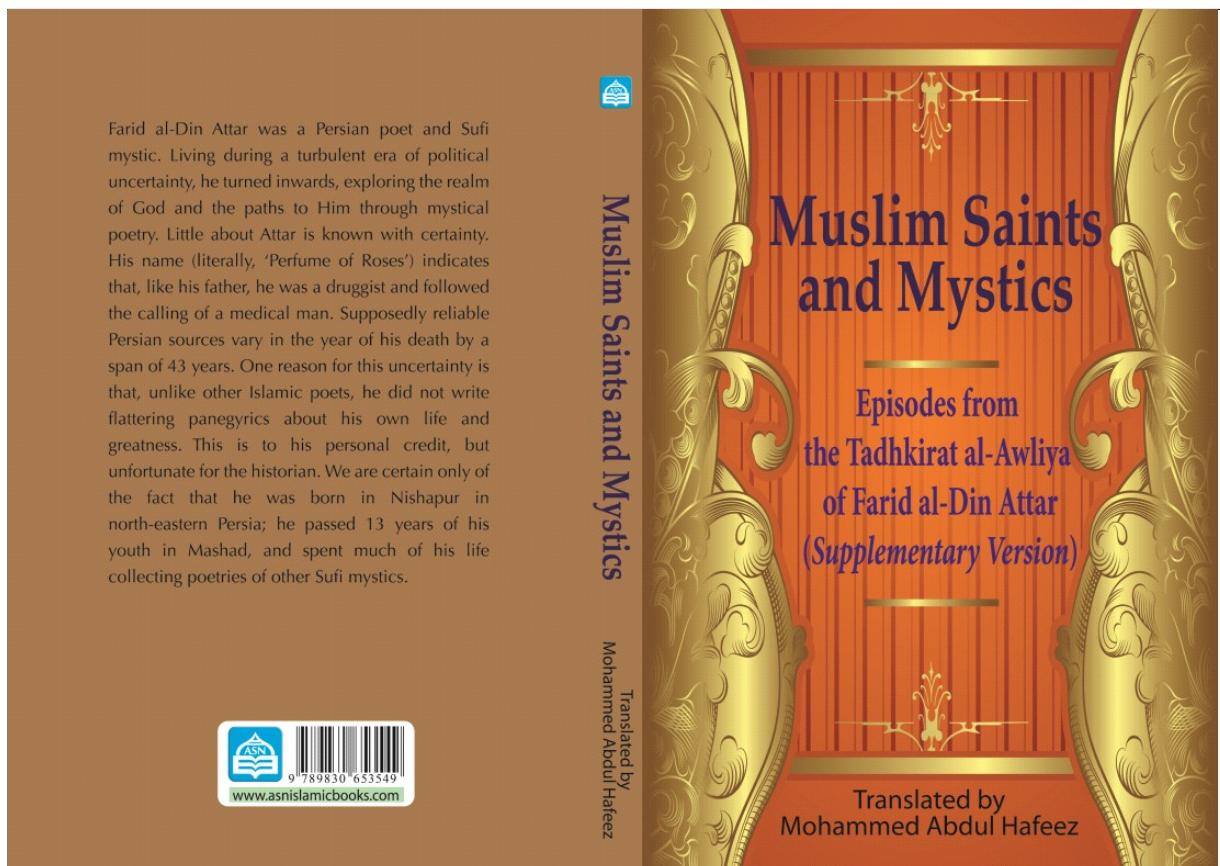
1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
6. Hasth Bahist
7. 200 kid books
8. The 100 names of Madina city
9. The Muslim Saints of Bider
10. The Muslim Saints of Bejapur
11. Tadhkirtal Auliya (Muslim Saints & Mystics)
12. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
13. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
14. Biography of Hazrat Khaja Usman Haruni
15. Biography of Hazrat Baba Tajuddin Nagpur
16. Anis Arwa by Hazrat Khaja Moinuddin Chisti

20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25. Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat
al-Awliya* of Farid al-Din Attar

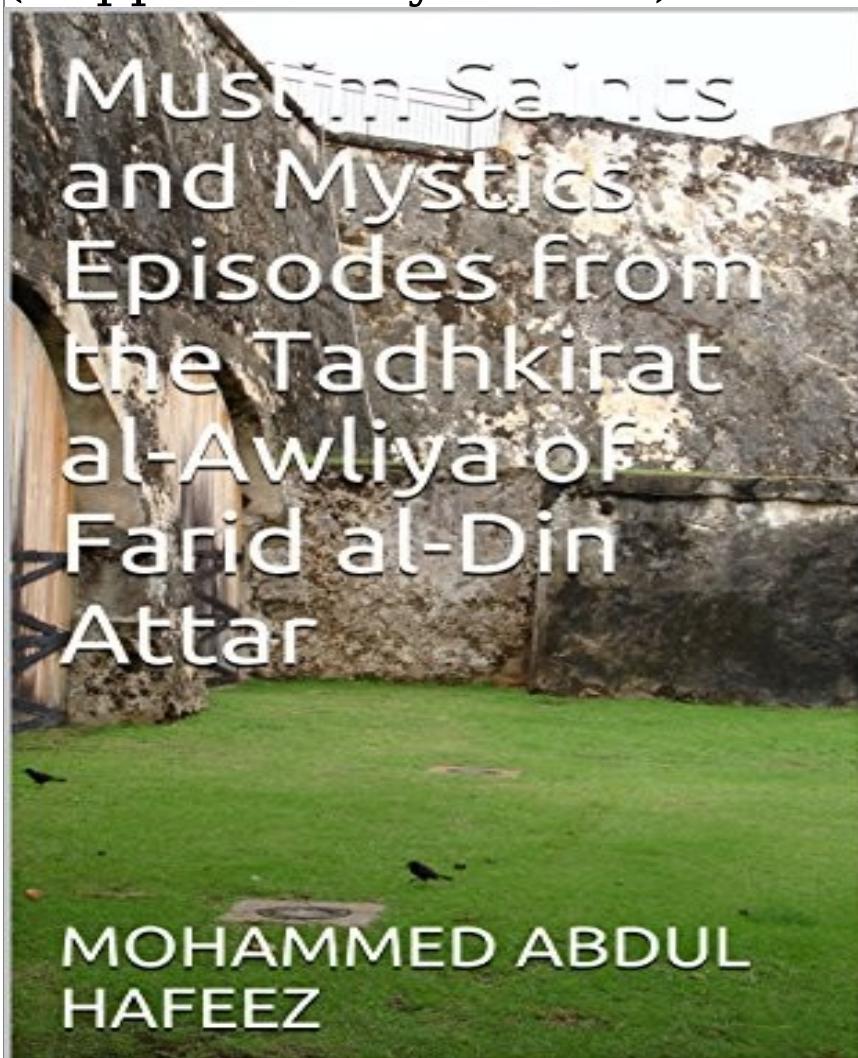
Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.



Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail :asnoordeen@yahoo.com

An Ad for my other book
Muslim Saints and Mystics'
Episodes from the Tadhkirat
Al-Awliya of Farid al-Din Attar

(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night

I visited the tomb of white
Full beautiful in the glorious moon light
Shah Jahan's love and Mumtaz's beauty
Making fun of today's love and poverty
No-one leaves without feelings of beauty
After seeing the Taj Mahal's majesty
The Taj was reminding me the duty of love
And showing the king's power of love
Even today in the darkness of strife
The Taj is preaching a lesson of love and
life.

By Mohammed Abdul Hafeez, B. Com.

In Thy memory
Her death day came with the fragrance of
loving memories
Which shaken the depth of our loving
memories
Even the seasonal changes and other
worldly affairs
Could not diminish away her loving
memories
Due to the saddest grief, our souls are
broken
We are worldly losers and our hearts are
broken

Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world

O : the heavenly Lord takes care of the beloved soul
 Who never faced any worldly peace and pleasure.

By Mohammed Abdul Hafeez, B. Com.

The Dim flame

The flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 She has gained a position in the cemetery
 We should not worry Allah is most merciful.

By Mohammed Abdul Hafeez, B. Com.

The author wept very much at the Kazipet grave yard

The author upon his return from his service of the foreign country visited Kazipet after a gap of many years the grave of his grandfather and grandmother at Kazipet recently in the month of May 2014. When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason

an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Kazipet for many years and his grandmother who lived in Kazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Kazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Kazipet

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet Jagir during the

period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak. Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year

2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics*' was already published by A. S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book *Muslims Saints and Mystics* also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Dominics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Dominics school Salimnagar

colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big

lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. And Hazrat Syed Shah Sarwar Biabani R.A. At Kazipet Jagir on regular basis.

-

An event of the theft during the service of period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H. The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the

staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in

this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there. The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the

shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

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Reference: from the Urdu book '*Lemat Biyabani*'

By Syed Khaja Sadat Hussain Biyabani

-

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Kazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them

in this matter to extend my heartfelt thanks
in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

-
Dear Mr. Hafeez Sahib
Wa Alaykum Assalaam,

Jazakallah for your sincere time and efforts
it is an impressive contribution Indeed, it is
a nice English Translation and will help us to
share with English speaking people. There
are certain places need to be updated in
your translation. May Allah swt bless you
with the spiritual support of Hadrath Syed
Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation
done by Hazrath Syed Aulia Quadri RA
around some 55 years ago-- there are other
historical books (should be available in
A.P. Archaeology and State Central Library
and other libraries .I know some books such
as Mishkat un Nubuwwah by Hazarath Syed

Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

5873 E Beverly Circle

Hanover Park IL 60133

Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016

And showed us a life by drawing a good road map of life

You protected us since childhood till
present time of life
So we cannot ignore you during our entire
period of life

Your life was not at all dull in the wasteful
ways

It was an example of the struggle for the
happy life

Your determination was so great to fight the
life

By such you have good benefits you have
gained

You acted in the world, but also active in
the religion

Your presence was a grace due to the
kindness of God

After your demise, was a loss and damage
in the house

Her name Akhter, she was a star of the luck
in her life

Her life journey was ended in 6 days in the hospital

Left on us an impression which cannot be removed

Oh God, you have been given a position in the world

Kindly bestow the mercy on her final resting place

Mohammed

Abdul

Hafeez

Email:

hafeezanwar@yahoo.com

Translator ' Muslim Saints and Mystics'

(The Tadzhkirah al-Awliya of Farid Al-din Attar

HASTH BAHIST in the TURKISH EDITION

Dear

ALL

Good day
 Please find the link.

www.idefix.com/ekitap/hast-bahist

Regards

Anwar Hafeez
 Email hafeezanwar@yahoo.com

In praise of Hazrat Khwaja 'Baqi Billah

Oh Shah Baqhi, you are a famous king of the world

And your name and status is well known everywhere

Hafeez is your devotee, so help him in this project

So that his book can shine in the world with success

Oh Shah does not ignore Hafeez as he is in much need

So that this book project may successful in the world

Oh Shah Baqi still your teachings are like
shining stars
When the English edition will publish so it
can shine
And will become a light of guidance to the
dark world
Those who read book then they can know
knowledge
The Shah's chain is fine and it is working
with success
If you want success, you can see Shah
Baqhi's sayings
And Hafeez requested Khwaja for the book's
success
So that in the globe this book can show the
right way

By Mohammed Abdul Hafeez

Preface

In this book translation of episodes from the Urdu edition of the book **Maktubat Hazrat Khwaja Baqi Billah** which is written by Qazi Alimuddin is added by me upon its translation from Urdu into the English and this book is well known and famous in the Urdu and Persian language. These episodes have been taken from the above old book of Delhi region and in which there are some great achievements of Hazrat Khwaja Baqi Billah in the area of Delhi, which are not yet known to the general and special persons and which are added in this book and which are available in a very interesting style so for this reason, the readers will find great interest and attention in this matter. Due to the above facts and details, if the readers will start reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saint is added in this book and this

holy saint was passed away from this world many centuries and years ago.

Although this is a small book, but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information about Khwaja Baqibillah who passed away from this world upon doing his great endeavours and many hard tasks for the teaching and propagation of the Islamic religion and this work of Islam, he was done in the Delhi area so this book is a great book and will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great Sufi saint and great spiritual master is not only it is difficult and but it is a very hard task as Khwaja Baqi Billah was not only a great pious personality of his time in the area of Delhi but he was also a great and famous spiritual master so, in brief, he was Qutub (highest cadre of spiritual pivot at axis) of his time in the Delhi region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he also did many

great endeavours for the preaching and propagation work of Islam in Delhi region and around this region and there was no such personality during his time.

A brief biography of Hazrat Khwaja Baqi Billah, the death anniversary is on 25 Jamad Al-Thani, His name was Razi-Uddin 'Abul Mowayyad 'Abdul Baqi bin 'Abdus Salam of Badakhshan. Popularly known as Khwaja Baqi Billah of Kabul, he had migrated to Delhi and was a profound sage presenting the picture of the Quranic verse: "We have not created the Jinn and man save for Our worship".

Excelling in devotion, piety and holy endeavour, he was the very crucible of devotion to God, emitting the brilliance of the love divine. Born about 971-72 Hijri at Kabul-, he took Maulana Muhammad Sadiq Halwa'i as his teacher and accompanied him on his tour to Transoxania. There he set his heart on taking the path of spirit and terminated his education to call upon the mystic Shaikhs of the area. First of all, he enlisted himself as a disciple of Shaikh Khwaja Ubaid, a spiritual successor to Maulana Lutf Ullah. Aspiring to attain the

highest reaches of divine truth, he took Shaikh Iftikhar and then Amir Abdullah of Balkh as his spiritual guides, but was not satisfied till he was drawn in a mysterious manner to Khwaja Baha'uddin Naqshband, who created in him an inclination to follow the path of mysticism requiring strict observance of the holy law. After some time he came to Kashmir and met Shaikh Baba Kubrawi in whose company he acquired excellence and perfection of spirit. It is reported that during this period of his complete absorption in God, an unveiling of a stage that the mystics call fans, or extinction was experienced by him. Khwaja Baqi Billah again took to scouring the country for another spiritual mentor after the death of Shaikh Baba Kubrawi. During his travels, he had a vision of Khwaja 'Ubaid Ullah Ahrar from whom he learned the secrets of the Naqshbandiyah order. Thereafter Khwaja Baqi Billah took the road to the region of Transoxania where he was granted leave by Shaikh Muhammad Amkanki to practice the Naqshbandiyah discipline and also to enlist disciples in that order only after three days' stay with him. Khwaja Baqi Billah returned to

India, stayed for a year at Lahore where he met the scholars of the town, then he came down to Delhi and took up residence in the fort of Feroz Shah. The fort had, in those days, a spacious mosque and a wide canal running beside it. Khwaja Baqi Billah continued to live at this place until the end of his life's journey. Being inflamed with the love of God, Khwaja Baqibillah often gave way to transports of ecstatic rapture, but he always tried to conceal his spiritual excellence from others owing to his temperamental modesty. The Funeral of Khwaja Baqibillah, then one of the murids (disciples) of Khwaja Baqibillah, may God sanctify his secrets, asked him the meaning of the Sufi terms 'fana' [annihilation in God] and 'baqa' [everlasting subsistence in God]. The Shaykh said, "When I die, ask this question to the person who prays my funeral prayer." The Shaykh had left a condition that only a person who has never missed a single tahajjud prayer (supererogatory prayer in the middle of the night in addition to the five canonical prayers a Muslim must perform in a day) in his life should pray my funeral prayer (Namaz-e-Janazah) and when this

condition of prayer was met during his funeral everyone present lowered their heads and no one dared to come forward to read his Namaz-e-Janazah. Finally a man, his face veiled, came forward and prayed the funeral prayer. After the prayer, as the veiled man walked off, the murid remembered his Shaykh's answer and ran to the veiled man and grabbed him by the arm. "My Shaykh asked me to ask you a question about what is fana and baqa," he said. At this, the veiled man removed the veil from his face. It was Khwaja Baqibillah himself! "The man whose funeral prayer you have just prayed is "fana" (death)," he said, "and what you see before you is "Baqa!" (life)

Maktubat Hazrat Khwaja Baqi Billah

In the name of Allah the most Beneficent and Merciful

After praise is due to Allah and there should be a blessing on the Prophet, and it should be known that this lowly Fakir person who due to his poor knowledge he is could not eligible

to enter his name in this high book of knowledge. Due to favour of unending as well as perpetual kindness, the giver of the shelter of the persons of the worlds and asylum of the persons of truth. The venerable personality of truth and pious persons. The sun of guidance, the sky of knowledge of God, the complete light, the great secret of Allah and owner of soul and universal usage. The person of the time of Khwaja Mohammed Baqi Naqshbandi Owasi and that of his existence Oh Allah there will be favour on the people of the world, and by his meeting there will be open chests of the Muslim people. It is required to mention here that the author when was entered among servants and slaves of his court and many times there was the feeling of his fear and pomp and show as well as his horror which was difficult for me to enter his special lonely residence. Due to his general favour of the river which helped and given permission to present me in that place. In some of his meetings, the tongue of the time when he will speak the language of pearls then at that time in this sincere person's burnt heart of affection and fondness there was came thought that these

phrases of him which will increase the length of life and happiness of the heart, and which will increase the power of hearing, and which will reduce carelessness, and help the guidance of the heart, and which will make the mind fresh and renewed and for conscious person it makes un-conscious, and it will give freedom to the soul, so, for this reason it should be brought in the writing form. So that the person who has in his heart the taste and fondness of godliness and also he can find the taste of realism and capability so he wants to demand of research and systematic investigation to establish facts and he can feel happiness upon its reading and get benefits. Perhaps the God-fearing person's reflection of the innermost which can befall upon the time of the writer. And so it will finish for his tightness of relations. Now this sincere person will be successful upon those desires.

May Allah keep establishing the existence of Khwaja Sahib upon the heads of the students perpetually. These valuable pearls may continue to appear on the pages of manifestation for the sake of the Prophet and his descendants.

It should not be hidden that in this magazine where ever you will find the name of Hazrat Eshan word in this book, then it should be understood that this is referred as Khwaja Baqi Billah Sahib and those realities and Marif (knowledge of God) which were spoken by his tongue but as the power of intellect of the copyist which could able to know perception of the realities. There is short in the power of memory to understand those gentle passages. If there be any mistake in the meaning or word to explain such Malfuzat (sermons) then, for this reason, there may be excused the writer of this book in this matter for his mistake, understanding, and condition of a mistake as resulting from it. May Allah forgive this poor person and all Muslims.

After the above details this sincere person wants to mention some beginning details of the condition it means from which places Hazrat Eishan has found a connection and from which chain of the intermediary of the previous time he was got the way. For writing details at the beginning of this magazine I have gathered these details from one of his letters which are as follows.

First, he was going into the service of Khwaja Obeidallah and repented for his sins. But in the innermost still, there was thinking of return and also there was the intention of leaving. And in appearance, there was the request of starvation. Khwaja Abdallah, who was the caliph of Hazrat Moulana Lutafallah. And Moulana Lutafallah who was the caliph of Moulana Khajigi Damidi. When he did not find firmness in him, then for the second time he went into the service of Iftikhar Shaikh who was from Samarcand and who belonged to the family of Khwaja Ahmed Yasir and he repented before him. Even though that holy person was not agreed on in this matter and he used to tell him you are still young. As there was the firm intention of Khwaja Eshan. So inevitably he was reciting Fateha and he was praying for firmness from the side of Allah. As per wisdom of the heart of those holy persons, his such intention was also broken. There were fallen many kinds of bad things. Then, without ceremony and option, he went into the higher service of Hazrat Amir Abdalla Balqi and he repented again before him and upon shaking his hand there was available to him such grace which

was not hoped for in this matter. It is hoped that till the day of the judgment the benediction of bestowing and reward will be available there. In short, for some period of time in this way he has kept in his look on Sharia (Islamic law) law and mystic way's limits. Then, due to the effect of the name of despicable, there was broken the wall. Finally, only due to the advice of Allah in a dream, he was repenting in the service of Hazrat Khaja Bahauddin Naqshband. There was created the desire of the way of the holy persons in the heart. Like the drowning person who will struggle for holding the piece of grass in the water, so in this same way he went here and there and he tried and made endeavours in this matter. One day some pious person told him that recital which will reach by hand to hand to the prophet of Allah. Which is much more beneficial in this matter. As there was a desire in the heart. Upon hearing this matter he followed the remembrance of Allah, recitals and meditation method of that holy person's chain. It was heard that unless there will be no endeavour of the recital of the plaint of the Laillha by mystic persons for a period of

40 years then he will not reach the destination Illah. So because of the misunderstanding, he thought this matter was a blessing for him. He thought that such and such time should be spared in the remembrance of Allah. And so in this worship of manifest, it should be required content in this matter. Even though there will be invisible indications of some other mystic way during this time. But as there was a foot, which was fixed on this matter, so for which he was not left there for this reason. So the holy persons of this mystic way's earth (Here there is a verse from the Quran and its meaning and interpretation is that "In which there is everything which is desired by the soul) of favour in which whoever will sow seed in it. It was known that due to favour of the hand of the holy person that seed will be irrigated and will become green by the water of the river. Here is the verse of the Quran and its meaning and interpretation is "It was not seen in the eyes as well as not heard by the ears".

At last, he was reached to Kashmir. He was reached in the presence of Hazrat Shaikh Baba Bhai Wali and due to the chance of the

grace of his eyes, he was much benefitted. There was praise of Allah and His favour and so those looks have opened the door of approval. As the above Sheikh, who has with him the permission of the religious instruction of the system of the chain of Naqshbandi. The student's capability will be toward the door of his holy persons. So due to favour of Allah's swing the door of that family will shake in this matter. After the death of Khwaja Sahib this invisibility was manifested and which was reliable with Khaja Naqshband. The souls of the holy persons who appeared in the dream and given him religious instruction in this matter. And due to favour of the holy persons, the connection has become very strong.

The circle of invisible has become wide and there will be ahead a way which will become clear and clean. And there will be some peace available in this matter. Until such time as the favour of such holy persons who pulled him towards patron of realities and giver of religious instruction and skill and his name is as follows, and in whose service the blessing of the Khwaja Amakangi was present there. Upon my willingness and inclination was

shaking his hand and done pledge and was able to get the system of the spiritual masters. Due to the blessing of the prophet and due to favor of the Khwaja Naqshband, as well as due to the sake of the souls of his caliphs and due to mystic initiate persons of this way, it was possible for me to entry among humble persons of this court.

“Oh, Allah keeps me alive as a poor person and kill me as a poor person. And raise me among the group of poor people.”

There is Salam upon such persons who follow the way of the guidance.

The first meeting

On the Saturday on the first Safar month in the year 1009 Hijra this Fakir was present in the service of the Hazrat Eishan. In those days there was the love of one young person in my heart. There was a coming of thinking of that young person always and which used to disturb me. By the language of the innermost, I have sought help from this personality of dignity (Hazrat Eshan). So that there will be no more worry in this matter. After some time one person came to the meeting place. He was saying Salam and respect in the service of Hazrat Eshan. And

he paid much attention and kindness to that person. And he has given him the order to sit there. After part one some time Hazrat Eishan said that "There are three faults of marriage. The first fault is to the soul. Because in the soul there will be much thinking of sex in it like the snake, which will be killed by cold and which will be lying there in an unconscious condition and without any movement. When there is a fall of sunlight upon him, then he will become alive again. In the same way, the soul at that time, will be out of control. And its cure is that there should be no required engrossment always in the thinking of sex and success. And should not leave loose bridle of the control. The second fault will fall on the heart. For this reason, there will dismiss the faith. Because at that time in the faith about Razzaq (Sustainer) of reality and which will be there as fault as well as there will be damage to the trust in Allah. And its cure is that "Not to be about thinking of sustenance because Allah is the guarantor of sustenance to all slave-persons. In this situation, Hazrat Eishan said that "It is not trusted to leave all resources and live in the condition of idleness

because it is an act of manner-less thing. But to use sources as per Islamic law like copying work, etc., and have looked at the sources. Because the source is the door which was made by Allah for reaching sustenance. If any person will shut down the door and think that there will be a fall of sustenance from the upper side, so there will be how is such an act of the rudeness.

Because the door was made by Allah to keep it open. And ahead of it, there is the option of Allah to send sustenance from the door or from the upper side. And have a look at success. Also, there is the same condition of it. Because by empowering upon the endeavors and which will be to look at the success is less courage and is like of the left of the sources.

The third fault is spiritual. And that is slow of the absorption. And which was created due to attract of the beautiful things. Because the soul is a place of absorption of Allah. When there will be fondness of beautiful and lovely women. And there will be less absorption in Allah. Its cure is that there should be no fondness for beautiful and lovely women very much because in this world who will be

involved in the love of the beautiful faces than for always he will live in the heavy veil and covering for this reason. And if that woman should be not *Mahram* and who is marriageable kin with whom marriage or sexual intercourse would be considered no *haram*, no illegal in Islam, or people from whom *purdah* is obligatory or legal escorts of a woman during a journey longer than a day and a night, 24 hours. So on the day of judgment, their best face, which will be changed to a bad face and she will be given to the person who was in her demand and will be given to the lover of that beautiful face of the world woman. At that time there will be no taste for that person in the presence of Allah. For this holy person who has counted this love of faces into love mystic ways in which is hesitation in this matter. On the higher mystic way of Naqshbandiya which is untrustworthy and improbable. Then Hazrat Eshan said that "In some books, it is mentioned that Khwaja Bahauddin used to cure some of the students who will have the poor capability with them so for this reason he used to ask such students that they should have first love of faces. And when they will

have the perfection of un-relation in this love then till such except this one relation they did not have any relation with them then with his some usage he will turn their hearts from love of the faces. All their relatives have been kept away from them by this time. For this reason, they will have presence and knowledge. This action of Hazrat Eishan depends upon the issue of Islamic jurisprudence that doctor of an expert who will give the order to the patient to eat unlawful things. There is no cure for the patient other than this prescription of the unlawful thing. Then, with some of the Imams (**Imam**, Arabic *imām* ("leader," "model"), in a general sense, one who leads Muslim worshippers in prayer. In a global sense, **the imam** is used to refer to the head of the Muslim community (Ummah). Eating of the unlawful thing is lawful. Khwaja Ganj Baksh who is the leader of the mystic way. Who said infidel persons who say the above thing is permissible. So instead of it, Khwaja Ganj Baksh would prefer to establish an axis of mysticism on this matter. And this is not the dignity of pious Khwaja Sahib who said that "In every person who has the ability and

capability of mysticism, whether he will give him the order, no but those who want to enter in the mystic way, but in his capability there will be no way of acceptance of presence and knowledge before so for this reason, in the beginning, he will engage him in this work for some days. Then, with his attention and usage, he used to take the person to a higher aim."During this period this Fakir has asked him that, " If the person on the mystic way and presence if he will be involved in this difficulty than what cure it should be applied in this matter?" Then Hazrat Eishan told that "If he has his spiritual master then he should tell him before this. So that he can help him and save from that problem with his usage. Or has shown him the option of the travel."And he can leave the city. When he will have presence and knowledge of the connection to some extent. Then he will not have much love with him. And the journey will not be much more difficult for him because in presence there is such power that so against of it there will not there taste or décor of anything. For perpetual presence, Hazrat Eishan recited

following Urdu couplet and its translation and interpretation is as follows:

For some days are silent and have a failure
But after that, I sat with a wine glass and a friend

After Hazrat Eshan said that “There was a sincere friend of Khwaja Ahrar and his name was Mulla Lutf Allah. And he has the nature of much humour. For this reason, Hazrat Eishan used to joke with him. One day he was asked by him that “Mulla Lutf Allah, if you want to marry, then tell me in this matter which type of woman you want to have in marriage.” He said to Hazrat Eishan “Green and sweet.” Then Hazrat Eishan told him that “In a short period of time there will be over sweetness from him. And there will be remained Sabzi (vegetable). As per the suitability of this matter, Hazrat Eishan said that “Among the holy people, nobody paid attention towards the perfection of the face. Maulana Jami, who was the leader of this group of caravan and who left this in the last period of time and which are found in his condition and in his poetry. Among them, one

of the couplet's translation and interpretation is as follows."

There has not remained the fear of the love of idols

The sign of their love was totally removed from the heart

He has become a lover of beauty and what is in existence

Then he has removed beauty from the heart, which is mortal

By that time, Hazrat Eshan's sermon was over. May Allah keep Hazrat Eshan safe and secure. When this copyist was standing and left from the meeting place, then by that time there was no connection of the relation and which left over from my heart and it was there no name and sign in the heart. It was already removed. So there is praise and admiration for Allah in this matter.

The second meeting

On the second Safar of the year 1009 Hijri on Sunday there was found the blessing of the wealth of kissing of the foot of the Hazrat Eishan. One person asked among the audience "That presence without the obstruction of affirmation and negation, as it

was written in the magazines of this higher mystic way. So what is its meaning?" He said "Presence clearly which will be established automatically and it will be available. Then there will be no obstruction of affirmation and negation." Then he said that "Salik (mystic initiate) will have personal presence then its meaning is clear presence which is available. Then he will not be out of the prison of Touhid (unity of God) of the body. So the existence of body for itself and for unrelated know it as the existence of reality. There will be available there distinction and difference. And by this time the soul will not reach such a position of destruction and engrossment. Because of everything's distinction will be there with the soul. This unitarian who will not reach up to this unity of God which are authorized and confirmed by the learned person of Islamic religion and as per research scholars of the Sufi persons. And in this matter, there is a verse which is as follows with its translation and interpretation in this matter.

Pronunciation

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

Wallahu min wa'rihimmuheet

Translation

While Allah encompasses them from behind.

Tafsir al-Jalalayn

And God is behind them, All-Encompassing — they have no protector against Him.

(Surah Al-Buruj, chapter 85 of the Quran.)

In the above verse, this meaning is mentioned in it. It means it is free and pure and keeps away from sins. Unless there is no shine of the light of personal presence and without causing no 'fana' [annihilation in God] to the soul and engrossment so for this reason there will be no removal of the veil from the face of the aim. This condition will prevail even for a moment and his condition which is written as per his fate and which will be available as per the ability of the person. So it may be waiting for this order that Allah may give the existence of bestowal with cleanliness. And with it, Allah has specialized in his close personalities. And there is no matter of endeavor and which only relates to the salvation of Allah. In this situation, the meaning of the following line of poetry and which is matching in this explanation is as follows.

By passing on the knowledge and reach to the known
 This is a great success.

The third meeting

On Thursday of the sixth Safar month in the year 1009 Hijri, I was present in the service of Hazrat Eshan. There was a discussion about the research of personal love and love of attributes. He said “ The love of the attribute is that somebody who will keep some person as his friend because he is learned or brave person. In this case, his love will be for the sake of the attribute of knowledge or bravery. And if this attribute is removed, then his love will not be there with that person for this reason. The personal love is that somebody who will love somebody without caring for the attribute. It means if there is the existence of any attribute, then the love will be more or if there is no existence of any attribute then the love will be no more there. Then he said that “In among persons of the omnipresence of God as a mystical experience, then that person will have personal love when that person does not have a personal need. So for some

people this direction (side) will keep the love and in that there will be the taste and flavour from the look of the beloved. So it is not against personal love. But this matter is the perfection of personal love. At that time Hazrat Eishan who was taken one book of Hazrat Jami in his hands which was lying there. In which he found this holy Hadith (**Hadīth** in Islam refers to the record of the words, actions, and silent approval of the Islamic prophet Muhammad.) and its meaning and interpretation are as follows.

“To whom my love killed, I am its ransom.”

Then Hazrat Eishan told that “In it, Allah was explained method of meditation. That when personal love will reach the degree of fana [annihilation in God] and with entrusting thing then-lover by a finding of the magnificence of the personality's fondness he will become successful. Here the meaning of **ویت** is fondness of taste and which will appear in the personal love after fana' [annihilation in God]. It means the above method of mediation is the love of personal fondness and its appearance. So it will reach the final aim of the destination.

Our mystic system depends upon the following 3 methods.

1. To be firm in the belief of Ahle Sunnah Wa Jamaat (The adherents of Sunni Islam are referred to in Arabic as '**Ahl As-Sunnah Wa l-Jamā'ah**')
2. Perpetual Huzur (presence)
3. Worship

If anybody there is the fault of any one of the above things, then for this reason that person is out of the method. We pray Allah for his protection and not to disgrace us after giving us respect. And after acceptance, do not reject us. After this, the copyist has requested in his service that "There is a desire by this Fakir that what is discussed in the meeting should be recorded in the writing." After much-requested, he said that "Whatever he will write should show him in this matter". The Fakir was very happy due to this reason. There is thinking in the heart that this is great wealth for this Fakir. Perhaps this happiness was available to this Fakir person. Some writings about some meetings which were written by me without permission of Hazrat Eishan were submitted in his service. After reading it he told him

that "Such matters which were found in the books of the pious persons, so what there is need of writing those details that you have heard from such and such persons." Then this Fakir told him that "Due to the light of these sayings the heart of the Fakir person's innermost will be enlightening. There will be the power to understand the sayings of the holy persons. The way will become clear and get light." He said, "If you are interested in these matters, then learn this knowledge." And what is there need of the writing of my sayings. In which there is much interference of your soul."

So in the helpless condition,
 I have taken away my hand from this wealth.
 And I have out this thought from my heart
 The soul kept me away from this thing
 Which caused me to pull me in this fault
 Where I will get the caravan I do not know
 As such vulture will bring my bones from
 there

Till such that in the month of Ramadan there was favour of Allah which was there with me. There was a turn of my good fate. There was

an open bud of hope. It was removed from the face of the goal. It was available with my fruit of benediction. It means Shaikh Sarhindi and others who were persons of nearness and accepted persons of Allah who came there to attend one of the functions. So for the second time, I have requested his service to write his sayings in writing. After much hesitation and reluctance, he accepted my request and he said that "To write such things in a mystical way. There should be no mention of stories and dealings, of the learned persons about which there will be usually much more there will be discussed on this matter in the books. And not to make like a shop". As there was the desire of this Fakir before in this matter. By this time sensual desires were far away from natural intention. And also which was becoming weak. So, for this reason, this wealth was available to this Fakir. This wealth of benediction which was got by this mad person.

As per the order of Hazrat Eshan, those stories which would be heard in the meetings were not added in the script. Even in which there will be much benefited that were not added in this most possible way. But such

stories were added in this book which was connected by the sayings of the Hazrat Eishan.

Now this Fakir with the help of Allah and with the assistance of the souls of the spiritual masters as well as the support of the innermost of Hazrat Eishan this Fakir which started this work. May Allah help me to avoid mistakes and errors in this matter.

The fourth meeting

On Thursday at 11 Ramadan in the year 1009 Hijra this Fakir was blessed with the kiss of the earth. After breaking the fast one Sufi person who belonged among the circle of the Hazrat Jalaluddin Thanesari came to visit Hazrat Eishan. This person came there before breaking the time of fasting. But he was sitting on the door because he wants to eat food there. It was his habit to eat food always after Tahjjud supererogatory prayer in the early hours of the morning. And he used to keep fasting always. Upon Hazrat Eishan his condition has prevailed. He said by addressing the audience that "Fasting is like an attribute of Allah and with which that may

attach to it. Allah is free from food eating and drinking. So the slave also must want to have this nature of Allah and to be attached to it for some time. But the man should eat at the time pre-dawn meals during fasting time, so that he can express his meekness. Then he will have the start of the fasting with the manner and with respect. So that he cannot go out of the circle of slavery. and the nature and power which is a special attribute of Allah so that with which he should be attached. And in this way standing of the night prayer and which is also attributed so that with which he should be attached. AsFor in reality, Allah is free from sleep. So, for this reason, the slave, by following this attribute, he starts standing in the night prayer. By becoming rude do not adopt this attribute and on your trust of the power and capability. But it is required that by evening time to have meals soon and so that there should be seen the meekness of the slave in this matter. That person who has changed his previous schedule and demanded the meals soon. If meals were ready, then the person should eat it. It is said that a person who is so stubborn and willful that even upon the advice of eating meals with the parents

he does not eat his meals soon. And the person who used to have meals after a performance of Tahjjud (Tahajjud may be performed in the early part of the night, the middle part of the night, or the later part of the night, but after the obligatory Isha' Prayer (Night Prayer).) and Tarawih (Tarawih (Arabic: تراویح refers to additional **prayers** performed by Muslims at night after the Isha **prayer** during the holy month of Ramadan.). He used to fast on a perpetual basis . He said has submitted his request in the presence of Hazrat Eshan for which he came there and after that, he was left from the meeting place. Hazrat Eishan said" in the book *Fawad Fawad* at the beginning of his life condition of Hazrat Ibrahim Bin Adham who used to sell firewood for his livelihood. In those days, one worshipper who came into his presence and who used to spend the whole night in the worship of Allah. It was known to Hazrat Ibrahim that this sustenance was not lawful. And he told him that it is better if you have food with us for a few days. Then he was agreed and within two or three days was due a loaf of lawful sustenance for his work of worship which was becoming so loose that he

was unable to perform Sunnah Mukkadah (Sunnah Mu'akkadah refers to any voluntary act of worship (such as the Eid prayer or the two Rakat after the Maghrib prayer) which the Prophet continuously performed and almost never abandoned. These are not obligatory, but a person who abandons them is considered blameworthy.) prayer with great difficulty." Here the conversation of Hazrat Eishan was ended. His stay was as sensual due to the blessing of lawful loaf there was no more sensuality with him. And in its place there came over reality with him.

The fifth meeting

On Wednesday on 21 Shawwal in the year 1009 Hijra. I went into the presence of Hazrat Eishan and at that time he was reading the book Nafat An-Nas. The discussion about status was started. He said Sheikh Abdalla Khafif who got such status and position that the great persons of time used to offer their daughters in his service as indigence and benediction as well as meekness to him. And bring their daughter in his marriage. For keeping every woman he used to give divorce the first woman. In this way, he has married 70 women. But among

them, he did not reach nearness of any woman who was married to him.

When he repented and achieved perfect saintliness he received proposals from all sides. He married two or three at a time. One lady, the daughter of the minister, was married to him for forty years. His wives were once asked her how Ibn Khafif behaved with them privately.

"We know nothing about his company," they replied. "If anyone knows, it would be the minister's daughter.

"So they asked her. "When I learned that the Shaikh was coming that night to my apartment," she said, "I would prepare delicious dishes and adorn myself. When he arrived and saw what I had done, he would send for me and look at me for a while. Then he would contemplate the food for a while. Then one night he took my hand and drew it into his sleeve and rubbed it over his belly. I felt fifteen knots from his breast to his navel. 'Girl, ask me what these knots are,' he said. 'What are they?' I asked. 'All these,' he replied, 'are the violent flames of fortitude which I fastened knot by knot, to withstand your offering of such beauty and such

delicious fare.' He then left me. That was the only time I was bold with him, so extreme was his self-discipline."

Hazrat Eishan then told that "In every period Allah used to keep leaders in such condition. And in which there is a better condition of the disciples. At that time marriage of the disciple, which will not good for them." At that time one Majzub (one lost in divine meditation) person who was in the audience and who said "Those holy persons who were given order (there was his indication about those holy persons about them there was mentioned in the book Nafhat.) and who have done an assessment of the conditions of the learned persons that such and such holy person was like this and other learned person like that. Whether he was seeing the details of the learned person in the tablet or they were written or whether they have written as per their thinking and estimation."

He said that " Whatever they say as per revelation from the side of Allah. Or complete wisdom which will be given by Allah to them. As per such knowledge they give the order in this matter. Everybody as per their attribute which was given by Allah and from the origin

of the attribute of Allah with which they can have from there and they will understand something. Leaders and jurist who were given the order of the Islamic law and knowledge of the meanings of the Quran. The pious persons from such meaning they were able to find out the significance and points of Islamic Shariah law. The pious persons from such meanings they were able to find out realities and intimate knowledge of God."

Then he said that "One person who was asked with Hazrat Ali Ibn Taleb "Whether he belongs to the Ahle Bait (there is a consensus amongst Sunni and Shi'a Muslims that the "[Ahl al-Kisa](#)"*Hadith* refers specifically to [Ali](#), [Fatimah](#), [Hasan](#), and [Husayn](#). Mention of the *Ahl Al-Bayt*, Muhammad's household, is present in a verse of the Qur'an.) of the prophet of Allah. With the prophet, there was no such person who was so close as such of the Hazrat Ali Ibn Taleb. You tell that whatever which is said by the prophet of Allah to you and which he did not tell you others." "Then Hazrat Ali Ibn Taleb replied to him that "There is no such thing in this matter. Whatever the prophet used to say other persons which will be said

to me, but Allah was given to me such wisdom and understanding and which is not available to other persons.”

Here is a couplet as follows.

Upon hearing your name all people of the religion

So they visit you and learn good deeds from you

Before your birth for many years, they know you

As they know all your condition well in this matter.

Then that Majzub said that “ The jurist who will commit a mistake and but he will get the reward and it means that who are having the enmity of the holy persons and which is a kind which is against the leaders of the Islamic law. The mistake among all of them is in only is in the meaning of their sayings. But in the original issues, all are agreed on in this matter. There is only a mistake in meaning. It means convinced persons are not eloquent. There is a mistake in his passages and for this matter, it will not make an argument for its meaning, or another reason is that condition of one which will not match with

the other person's condition. One who has understood the extra condition of the other with his condition. And he was making a mistake in this matter. Shaikh Alauddin Samnani who has made mistakes about Shaikh Mohiuddin Arabi. And which is the second kind in this matter. In the book *Nafqat* it is mentioned that that holy person who are devotees of the above pious persons who have done research in this matter. There is objection only of these holy persons in the meaning only. In the original issue, there is no difference at all. But the scholar person did not know the objection from the second kind. But he did not excuse his misunderstanding. It is written In the book *Nafqat*. It is also written that Shaikh Alauddin wrote on the margin of a book of *Fatuhat* about Shaikh that " Oh research scholar, oh person of truth. And where he was done mistake there and also it was accused of infidelity charge on the Shaikh. From this matter, it is confirmed that the mistake was done to misunderstanding. It means whatever he was understood he will accept it and whatever he did not know for which he will negative for it. In which there is

no matter of the sensuality in it. Then that Majzub who said that "Whether they have their ability from birth or they become as extraordinary of with bigger status. Or with the attention of the spiritual master they have reached on the status of the saintliness." He said that "There were two things in it this and that. As the spiritual master is like an alchemist who by a mix atom of mercury, copper and etc., who can able to make gold. And from the soil, he cannot make anything. As per the following poetry line.

Unless there will be no knowledge of delicate points

For this reason, no perfect person will not pay attention

After that there was a discussion about caring about loaf was started. By mentioning the name of one holy person he said that who said that "Must to eat food from the heart. So it should not be eaten by carelessness. A loaf is like a seed. If it will be eaten with presence, then there will be created presence otherwise there will be worry and carelessness. Whether it should be a loaf of lawful. Upon hearing this, one Fakir from the

audience who was told that "If a loaf of doubtful which should be eaten with the presence of the heart. Then also there will be created a presence in this matter." Then Hazrat Eishan said, "Why It should not there?." But there will find fault in the comfort. The way of progress that could not find without perpetual comfort. The person of comfort is such a person who will stand at the door of the generous person like the caller there and who will ask there always something. At last, one day, he will find something from there. As per this conversation, he was quoted the following Hadith (sayings) of the prophet as follows.

" The one who knocks, the door of the generous person and if he will insist, then he will not enter there. If he will not have the comfort then he will get uneasy. The person of uneasiness is such a person who is the caller and standing at the door of the generous person. And he is going here and there for some important work. Then he will lodge a complaint that he will not be given and why he will not be given. In such a condition, he will not get any condition." Fakir has questioned whether except comfort

and regret is there any condition.?”. Then Hazrat Eishan said that “The condition of the student which will be in the two conditions. Whether there will be a comfort or regret. If any student who could not have one thing about the above then, in that case, he is not a student.” Then he said that “The loaf of suspension is like smoke and which is to be seen and so which will be seen and which will be obstructed in between. And which covers the face of the aim by the look. The person who knows about the presence of Allah then he will understand in this matter. And he will become uneasy.” Some pious person who prohibit their disciples from two journeys.

1. Prohibition of the Journey to Khorasan

2.

Because the awqaf (an Islamic form of endowment where assets are dedicated to a specific charitable purpose) of that place is usually not cared for, so its disciples will be attracted to the endowment work there and will be in a dangerous position to keep them away from their aim.

2. Prohibition of the Journey to Yemen

Secondly, on the journey from Yemen, there were too many lovely women. So their disciples, who were becoming imprisoned by lovely women, may leave the path. It is given permission by the pious person's love of faces. They have such power of usage that they can take it away from them. And they will see the capability in the disciples such that without this, not done the work of the disciples. But with love of faces, you will not find anything, and it is harmful. The way of innermost is the way that man can find his final destination. Then Hazrat Eshan recited this couplet in the Urdu language, and its translation and interpretation are as follows.

Your personality is your bag and purse
 If you are Amin (1), search for your beloved
 Your personality is like a Turkey bag
 In your favour, there are calamities
 Why you are searching here and there?
 As your beloved is hidden in your armpit

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1. There was one lover and whose name was Ram Yara or Amin and his beloved's name which called Aurdis or Waisa.

Once Hazrat Eishan asked with one sincere person that which intention did come into his presence?. That person told him that "With the intention to become Muslim." He told him that " Yes, this should be his intention." Then he told that to accept orders of perpetual of Allah. And as per such order, there should be required obedience in this matter. Until there will be no complete personal magnificence, then it is difficult to become Muslim persons as per following poetry.

There should be no this and that only it needed Muslim

One day some learned persons who are employed with the kissing of the place of Hazrat Eishan. About Sharah Rubiat and they were discussing Execegis of the Quatrain which is written by the pen of the writing of the realities of Hazrat Eishan and for which they have shown doubt in this matter that if there will be a reflection of the faces of the knowledge, trust of existence, a reflection of the ranks. It means there will be a reflection of the faces of the knowledge and so it is

falling in the mirror of time. At that time Hazrat Eishan reached for him and he said that "What discussion is going on." Then have said to him about their doubts about this matter. Then Hazrat Eishan said that "There is the end of the limit of Allah is not like this way. Which is like in the human bodies which are found there as per length and breadth. But it will find as per without belief and without credence. Secondly, there are no faces of personality place for them. And for it, there should be compulsory for its place. But its place is doubt like a painting of the picture in the mirror which will be not there inside as well as outside of the mirror. But there will be an order of doubt. That is in the mirror. And its place is thinking. And which is called missal mutasil (like the example of the contiguous). As the mirror which will be known for its pure colorless." Then he said that" To obtain Touwid (unity of God) and scholastic and research scholars of Towhid is that it means all our nature we should hand over to Allah and should empty ourselves. Some modern learned persons who prove some nature which is discussed above in the slave. This is their Touwhid La

Mabud Illah. This is right from religion that "La Massur Fe Wajud Illal Lah" and the Sufis who think nature and action from the side of Allah. The balance 7 attributes of knowledge, seeing, hearing, life, conversation, which are from the side of Allah. They said La Majud Illah's aim of Tawhid should be acquired. If it is not finding the reflection, then for this there were not asked in this matter on the day of judgement. There will be no question about special Tawhid for which man was undergone trouble. And which is called Lamud Ill-Lah. With Sufi persons without Tawhid which is agreed and approved by them and without which there will be no completion of the complete sincerity. It is said to be careful the religion of pure is for the sake of Allah. Because for this Tawhid should be acquired so that there should find sincerity."

One day Hazrat Eishan who was studying the book Muqamat Shaikh Hussain Khawarzami and he praised him very much and Shaikh Khalil Allah who was the caliph of the Sheikh. When status was left of his hand. With this related topic he said the status of love which will depend on the two kinds. First which is

there with the persons and secondly which is the love of the soul and it is from desires. This love of the status with the people is instead of the infidelity. The second position is with Allah and which is instead of the soul and from desires. Which is said by holy persons that the rude think which is out from the head of the true persons is status. And from it refer to the second thing. This status is away from them. So for some of his disciples in his system, there was available to them the ability of learned persons. And who used to live near his mausoleum. And they used to live in solitude. And they never go to any place and did not show their status of saintliness. And all this is due to look for him only. Also in these places it is mentioned that on one of the disciples of the Shaikh there was prevailed condition at that time and who said before Shaikh that " I was found in the jungle of the light with the presence of Allah there. And still sitting with friends and invisible of them and present in this jungle. Sheikh by indicating him, he was told that Khilwat Dar Anjuman which is found in the chain of Naqshbandi . And Hazrat Eishan said that Khilwat Dar Anjuman which is there

is the chain of Naqshbandiya and which is a different thing and as well this thing is different and which was found by the persons in the beginning in the day time. Then there was the discussion about the firmness of the Shaikh Noor Uddin was started that "Shaikh Noor Uddin, who was a famous learned person of the Panjab region. And many persons of that region who were disciples of him. He said that" He was reached at the age of 120 years. And he has become very older. He used to perform a large number of supererogatory prayers. And he used to pass the nights in the wake-up condition. He used to endeavors in the deeds. It is said that for a period of period 30 years his side of the body did not touch the earth." One person from the audience who asked him that, "From him, there were no heard about the realities and knowledge of God."

Hazrat Eishan said that" The man commnaded on the following of Islamic Shariah Law and not for the realities and knowledge of God." The prophet did not give trouble to any person for knowledge of the Sufi persons. And also he used to give religious instruction of the Islamic Shariah

Law. This is a higher degree of benediction that man should follow the prophet and his companions firmly. And he should do endeavor in the deeds. He also said that "There are many kinds of knowledge of God. And there is also its status. If the man who will get a much more portion from realities and intimate knowledge of God than it is good and better. But the real work is to be firm on the Islamic Shariah Law. The complete Tawhid (unity of God) is that to imputed all of your defects and faults toward faith. And know its capability to attribute all perfection toward Allah. Whether If he will be devoted to La Majud. One person from the audience has asked that "Shaikh Bu Ali Formadi who said that "It is possible that Salik may attach with names and attributes of Allah. And still, he is not got realization. And this saying is against that saying in which it is said that there will be an attachment of the manners of Allah and which will be possible after realization."

In his conversation there is came word of Tawnd (can). So it is possible that for some people before Sair Fe Allah and before realization this thing they could have with

them. But for many persons, it has happened that upon reaching the place of Sair Fe Allah, then at that time this status which will be acquired. And if anybody who will correct then this thing which will be acquired by him before realization. But usually, it will happen that upon reaching the place of Sair Fe Allah this status which will be acquired. And if anybody who corrects himself before realization, then it will be said this term to create and upon realization for creation it is required research.

The Sixth meeting

On Monday 13th Zeqad in the year 1009 Hijra, there was available felicity of kissing the earth. Then there was a discussion about numerous of the Peer was started and Hazrat Eishan said there are 3 kinds of Peers.

First is the Peer of the spiritual chain. Secondly, the peer who shows about remembrance of Allah. Thirdly Peer of the company and in his company, there are many benefits and advantages. It should be clear that Peer of Khirqa (The **khirqa** is the initiatory cloak of the Sufi chain of

spirituality) is that who has worn Khirqa of faith and who have acquired from any person of the Khirqa of benediction and permission. In terms of these persons, it is called Peer of Khirqa and the condition of Peer who shows remembrance of the Allah and his condition is which is manifested.

Then he said that "In India chain of Naqshbandiya and Suherwardia which there is depend upon Khirqa. In terms of the persons of these chains, it is called Peer of Khirqa and who is called Peer Mutlaq (entirely). So, for this reason, the Peer's numerous condition is not unlawful. Then for education and company of Peer which is called Murshid (spiritual master). In this matter, by mentioning one name of the pious person he said that "Who has written in the magazine that many of Peers of Khirqa which is dis-approved. And there is the same condition as the Peer of education. Yes, there will be many Peers of the company. If the first Peer will give permission or if his company will be finished away. Upon this, he said yes, but there will be no many Peers of Khirqa. But there will be a Peer education as a Peer of the company who will be more. On

this, there are dealings of mystic initiates.” Then he said that “In these chains there will be shown certification of the Khirqa which will be linked with the prophet of Allah and there is no mention of from such and person in the papers of lineage. But in the chains of Naqshbandia and Kibria there is mention of such and such person and with the son of the such and such person who are linked with the prophet, Hazrat Abu Baker Siddiq and Hazrat Ali Ibn Taleb by hand by hand and which will be up to date with the present-day connection of the chain. There is a medium in the middle.” In this situation, one person from the audience who said that “It is said that in the chain of Naqshbandia link started with Hazrat Abu Baker Siddiq and in the chain Quaderia link of the connection which was started with Hazrat Ali Ibn Abi Taleb. So how it is there?.” He said that “Those who are in this chain who say that as per their way which is called Waquf Adadi. As of sufficient of the soul which will reach with the prophet and with him the link which reaches hand by hand with Hazrat Abu Baker. The system by way of the company which was reached from him. Because he was

there in his company in travel and stay and who has got favour from his system of the company. There is the importance of the company in this work. And the connection is its shadow. If there will be no company of appearance, then the connection is the company of innermost is there. And which will be sufficient in this matter. Then any person by the company of Peer if he will acquire a position of perfection, then he will not require Peer of education. So that he can learn remembrance of Allah. Suppose if any person who has reached the final destination, then what he will require to purchase of the horse for him in this matter. ? "After finishing this conversation then this saying came in the look of Hazrat Eishan that Hazrat Jami, who wrote in his book *Laqd Mansuf* that sometimes it will happen that at the time of presence there will be a matter of his invisibility. There will be revealed realities to them about the matters related to invisibility. And which are called Mukashifa (revelation). And which will never be false. Because in Mukashaf the soul will be separated from the veil of the human body and which itself will study the affairs of invisibility. Then Hazrat

Eishan said that "This subject matter was translated by Jami from the book '*Tarjama Awarif*'. This is a research matter that in some revelation there will be interference of thoughts and for this reason, there will be the possibility of the mistakes. But in that knowledge of belief on perception by the way of revelation. And in which there will be no possibility of the mistakes." At that time one person from the audience who has told, that "In some knowledge there was shown to perception by way of revelation in which also there will be a possibility of the mistakes." He said that" There is the reason in this matter that in some cases of the truth which are proved by the persons of revelation and who will be added by them with that knowledge. So, for this reason, there will be a possibility of a mistake. Otherwise, where there is only inspired knowledge is there. And where there is no requirement of address. And for this reason, learned persons of the intellectual part of the knowledge who uses knowledge of the intellectual part in this matter. And they keep their look of knowledge on logic. And in their thinking, there will be happened mistakes. Its reason is

that in their prescribed cases which think them surely and added in it otherwise logic is such knowledge upon following it there will be no chances of mistake in deeds and thinking. If there will be the use of knowledge of logic and so he did not add cases in it from their side, then there will be no possibility of the mistake in this matter.

Upon finishing this conversation he said that "Those who have attended toward Allah, then they do not have any need of the revelation and revelation have two kinds. Kashaf Denavi (revelation of the world) and which is entirely useless and having no beneficial use. Secondly, Kashaf Uqravi (revelation of the other world) is already manifested in the holy book of the Quran and in Hadith (sayings of the prophet). And which are sufficient to act upon them. With this revelation, there is no other revelation that is equal to this. He also said that "For learned persons there is one thing among three things which is the training of mankind. And which will cause the command. First Allah's revelation and then secondly orders of the spiritual master. Thirdly showing kindness to mankind. When they will find mankind in the misled then they

will remove this damage. These are the following damages.

1. For example punishment of hell. 2. Condition of the day of judgment and its fear, etc. So the aim of Islamic law is to follow its order and give advice and sermons to the people. So that they can look at the manners of the Islamic law and as well as its limits. And to follow Islamic orders, to study Fiqha (Islamic jurisprudence) and Hadith (sayings of the prophet of Allah) and also teach these two pieces of knowledge to others and to act according to the above two pieces of knowledge. And there is not required of them that to realize them. And to realize is not a condition of kindness. Regarding the kindness of the above matter is enough which is mentioned above." Then after some time, there was a discussion about the excellence and dignity of the learned person upon each other. He said" Rank which is an attribute. It means one person's intimate knowledge of God, which will be more than another person's intimate knowledge. That one person's supernatural habit will be more important than another person's supernatural habit. But in the

personality, all are the same and equal. There is one matter that one Peer (spiritual master who will have a large number of disciples with him and other Peer who will have fewer numbers of disciples with him. Nobody does have the cause of excellence with them. The excellence which is a matter of reliability and so which is near with Allah and what much intimate knowledge of Allah which he has acquired by him." And he also said that "The aim of this way is the training of absorption of the faith and for which there were sent prophets and messengers into this world from the side of Allah." He also said that "With the personality of Allah the limit of the nearness and attachment is there to such extent that he should get perpetual knowledge and comfort in this matter. And with its help, he can reach the place of destruction. When he gets this connection, then Salik (mystic initiate) is as such that he has the excellence of the position of saintliness. Those perfections which are there with the names of Allah's attributes' position and magnificence will have excellence.

For the people of other chains, these details will be available and which are not. But due to getting nearness and attachment to Allah and for this reason, he will be in the special position of saintliness and which he will be acquired by him." He also said that "The first run of students in this way is toward the limit of destruction. In the beginning, to have a limit of position and so also its meaning is this and of which were pointed by higher grade holy persons of this chain." He also said that "In the beginning, this thought used to come from the heart for the number of times. So that there will be treated in detail. And which is done in the chain of Kiria. Hazrat Mohammed Parsa who met in the dream and he said that doing of mystic initiation with details and its meeting is that to get good manners. When this aim will be obtained, then mystic initiation is a useless thing."

He also said that "For the people of the calamity they could not see calamity in this matter, nor they think it's as bad by them because they know that it is acting from the side of Allah." He also said that "Hazrat Daud Denavi said that "Stomach is the place of

food. If in it will be put lawful, then there will be an increase in slavery. If there will find doubtful food, then there will be kept away the way of reality. If there will be unlawful food, then there will be an increase of disobedience and sins in this matter.



Mausoleum of Abū-Sa'īd Abul-Khayr in Iran

He also said that “Shaikh Abu Saeed Abul Khair who was going in some way and at that time somebody came from behind him and who has slapped him. When Shaikh turned and looked at the backside and seen the person so that person was told him that “Oh Sufi what you are seeing?. And you know this is from the side of Allah.” The Shaikh told him that “I know that it is from the side of Allah, but I see that misfortune

and revealing place of bad luck and hardship."

The Seventh meeting

On the Saturday 23 Zeqad in the year 1009 Hijri, there was acquired felicity of the kissing the earth. There was started discussion about taking the caring of the about of loaf. There should be not be done sufficiency of the lawful food but also it is required wood, utensils, and water which should be acquired by lawful sources. The cooking person should have a presence with Allah. And at the time of eating there should have presence and knowledge with Allah. Because with careless loaf with which there will find such smoke and which stop the way of favour. The pure souls which are the medium and which are not against the heart. Then he said that "For the persons of a weak mind then should have to eat such food which will be as per comprehension and which should bring energy to the mind. For example, if the weak person will have the bread of barley then there will be produced dryness in the mind and which will stop the way of the favour in this matter. The much of sustenance which should more be not to be

made compulsory for yourself and which is the cause of the weakness of the mind. Especially for the persons of revelation, they should take much about the energy of their minds because due to dryness of the mind there should be interference in the revelation. Then at that time one person who said in his presentation of higher status that "Such and such person (who has mentioned one name of the one pious's person of the time) that you are converting the belief of your students on the holy persons which they have on the holy Peer before you. You think benefit on this stand." He said that "This does not matter. And real thing is that I used to see in some student hesitation and disturbance in this matter. So, for this reason, I will advise them to follow one way only. Such are many things which are available in their books. So one holy person who says that one who is available in one place and who is also available in every place. And who is available in all places and then he is not available at any place. One more holy persons say that the meaning of one is the condition of the way. As per supposition, the real matter is like this. So

whatever is reality there. Which if I did not tell them they will be dissolute. Those who will come to me for benefit. And there is no other aim in this matter. Then he said that "The faith in which we have holy persons of the chain of Naqshbandi and Suherwardia and other people do not have such faith. Especially the faith of the general persons of India which is near to the polytheism. We know people of this chain as people of contemplation and these people in their faith think them effective on a perpetual basis. Then there was started the discussion about the holy Hadith (saying of the prophet) which is as follows.

Allah says " He is near to the slave according to his thinking." Then he said that " We should have good faith with Allah." And with his soul, we have bad faith and to have to keep in the fear condition with it." There is a difference by holy saints that there should be overcome the condition of hope or fear. Some persons have said that in the old age to have good hope and in the youth period there should be required fear in this matter. But as per research, it was proved that there is required always hope in this matter. In the

Hadith of Tamata it is mentioned that "If the person who will remember me in his soul then he will too remember him in my soul. And if he will remember in the group then I will remember in the better group it means in the group of the angels." He said that "If the group is good and decent which is possible in the condition that then Allah will remember the man in the group of the prophets. Not for that, the group of the prophets is better than a group of the messengers and group of the angles is better than a human being. But it is good that the status of the prophet's existence is spiritual and inmates of heaven. Allah will remember the man in this group or goodness of the group is for credence is the group of angels and which is called Mahamin. Which is better than the group of the messengers and angles and human beings. And Allah will remember the human being in such a group.

The Eight meeting

On the Monday on the 25 Zeqad in the year 1009 Hijra there was blessing obtained by the kissing the earth. There was started discussion about the progress after the death. He said Shaikh Ibn Arabi who said

that "If any person who has with right intention and right belief and then who will enter on the way of Allah. And who will fulfil the condition of the Islamic law in the best way. And in his life he will not have any thing of fondness and ecstasy of Sufi way. Then after death all these things which will be given to him an essential things. After some time Hazrat Eishan said that for such person before his death in the world the wealth will be given to him. After that he told that "Right belief, following of the Islamic law (Shariah Law), sincerity, perpetual attention in the court of Allah which is higher grade of the wealth. So any fondness and ecstasy is not equal with this. If this will be acquired then no other thing in not required in this matter.

The 9th meeting

On the last Saturday in the month of Zequad, I was present at the meeting place. One person among the audience who questioned "The connection of the spiritual master who are older so what is that thing.?" With which Hazrat Naqshband was connected with it. And for this reason, this chain has become famous and well known as Naqshbandia

Chain." He said that "Some instructions and conditions which he has added more. As per the writing of Khwaja Ahrar who wrote that since he was discontinued of this connection completely. The Khatim is such a person, who will complete the work and finish it. Hazrat Khawaja Naqshaband who said that" I have opted for such a method and no doubt which will take toward Allah. And which is a special method of love and absorption. And which is dealing in this way." And after this Hazrat Eishan said that "No doubt the love and absorption method which will take toward Allah. And its direction is only toward the personality of Allah. Against of it other ways which have a direction toward light also. So for this reason some will kept remain in the lights. This method of absorption and love which is available in this higher chain. In this chain, there will be given training for this absorption in this matter". Hazrat Eishan used to say that" By looking at Allah with eyes on the day of the judgment and doomsday which is promised in this matter. From this, it can be known that we can see Allah by the eyes of the heart in the heart in this world. As per research like seeing Allah

by heart and seeing with eyes which are promised. Because the meaning of seeing is a complete revelation. When there is a realization of the soul with the body. Then full revelation is not possible. Whether how it will be disconnected. Then there will be the relation of life which will be there. Even though he will not be there on real honesty. But there will be watery relations in this matter. Then for some time, there was a discussion about Towhid (unity of God) Wajudi (existentialist) and its difference in between Shaikh Alaudowla Samnani with Shaikh Mohiuddin Arabi.

Hazrat Eishan said that" Those learned persons who are disciples of the both of the above two holy persons. The dispute and difference which is really about the application of it in between them. And which is there a difference of the words. And they have written like that Shaikh Mohiuddin Arabi, who said the existence of Allah as absolute and Shaikh Alaudowla Samnani for its application and for absolute on the condition of nothing and for this he has objected, taunt him and he thought on Shaikh Mohiuddin Arabi him as the doer of mistake.

In this matter, this does not aim at Shaikh Mohiuddin Arabi. But Shaikh Mohiuddin Arabi's aim is about the application and its condition of absolute of nothing. And also the goal of Shaikh Alaudowla Samnani is the same in this matter. So the difference between two holy persons is about in words. And not in the meaning. Then Hazrat Eishan said that this difference and dispute will not be settled unless Shaikh Alaudowla Samnani will not agree that external existence is due to the degree of the knowledge only. And faces of knowledge which are personality's confidence and credence. One day Miya Sarhandi and who was among his holy friends of Hazrat Eishan and who was going towards Sirhind. At the time of his leaving, he said to him that to keep this as secret as possible in this matter that to sit from Fajar on the prayer mat till Ishraq prayer and do not sit in the circle. And after this start lesson of the knowledge of the religion. But there will be no time of students in between this to engage time in the correction of the books as well as in the reading of the books. If there is talking is must so, then talk as learned persons and not as like Sufi persons. If there will be a

chance to talk like Sufi persons, then speak such conversation that for it nobody understands it except the addressing person. So that it may happen that such a person who understands such and such meaning and which will cause him a wrong action of the attribute to bad judgment in this matter. To be silent from Tahjjud prayer till the morning prayer. Then Hazrat Eishan said "At this place that the way of benefit and use and which depends upon the class of person and occasion. For the benefits of miracles and supernatural habits, one should have occasion and which will be good for him. And from that person to such extent he will get benefited from his perfection in this matter and as per the category. He will have the observation of supernatural habits and usages and as per class of person, he will become his devotee. If he will have devotion upon someone for mysticism and he knows someone as a lover of Allah. So then it is known that in his innermost there is the material of Irfan (mysticism) and in his capability, there is lineage connection's reflection will be found there. If there is no in manifest, then there will be found in the

innermost. For bad attributes that should be thought upon it. For example, if the worshiper of the stone which will such connection with the stone so as per that he will acquire perfection from that stone. And due to the reason of the same class with stone, then he will get gain and profit. In short, until there will class person and occasion in between then there will be the closed door of benefits and gain. The prophet of Allah who has shown how many usages in favour of Hazrat Abu Taleb and as well put on view a large number of miracles. Even though he was watching miracles of the prophet since his childhood. Here there is quoted, one verse from the Holy Quran and its interpretation and translations are as follows.

Allah said, "Oh prophet you cannot give guidance to anybody as per your wish yes, Allah can give guidance to anybody."

Moulana Rumi said as follows.

Miracles are no basis of the faith
 The smell of category will attract hearts
 Miracles will put down the enemies
 The heart meets with the smell of category

The Tenth meeting

On 13Th Zil Hajj in the year 1009 Hijra this Fakir was reached in the court of higher status. When Hazrat Eishan was seeing me then he smiled and he said that "Are you come here to listen to a talk". Then Hazrat Eishan who addressed one person who was among the audience that Abu Abdalla Marvazi when he will hear talking from the learned persons, then he will ask some persons to write these, talking for him. So upon listening instructions from holy persons, he was compiled one book by him in this matter. He used to keep that book always with him. One day he was doing ablution at the bank side of the river. And at that time that book was fallen into the river. So, for this reason, there was great grief for Abu Abdalla Marvazi and in the condition of grief one night he was seen Abdalla Tastari in the dream. He said to him that "There should be act upon the sayings of the pious persons accordingly. And what is there a benefit for writings for them?".In that condition of the dream he has seen the prophet of Allah in his

dream after some time and he was shown him the perfection of magnificence. And he said to Abu Abdallah Marvazi " To say Siddiq it means Abdallah Tastri that the writing of the pious persons is a sign of their love. And their love is exactly is aiming." Then for some time, there was a discussion about Sama (ecstasy) and someone has recited a half-line of the poetry as follows. That pleasure of self is the power of the soul

It means seeing the beauty and prettiness is the pleasure of the self and hearing of song and music is food and diet of the soul. Then Hazrat Eishan said "Both are same and equal. And in both of them, there is the pleasure of self as well as the power of the soul" In the imperfect thinking of the mind of the writer which is understanding that one who is involved in sensual human wishes. And for him from two he will get the pleasure of self he will find in them. The person who is free from imprisoning of sensual desire and for him from two he will get spiritual food. And with these people who said listening to a song as Sama by them.

The 11th meeting

On Monday 16th Zil Hajj in the year 1009 Hijra this lowest person present in the higher meeting place and at that time one person wants to claim against another person, but due to reason of prestige he did not go into the court of Qazi (judge). Hazrat Eishan said that "Qazi is the deputy of Islamic law (Shariah) and when there will arise any dispute as that person is also governed under Islamic law then he should go into the presence of Qazi and it is a must." Relating to this subject he has told one story that during the rule of the period Hazrat Umar Bin Qattab one person has claimed upon Hazrat Ali Ibn Talib. When the two parties went into the presence of Hazrat Umar Bin Qattab then he told him "Oh Aba Hasan to sit with the claimant so that he can hear about the dispute and this was not liked by Hazrat Ali Ibn Talib in this matter. And he said to him that" You have called me with my lineage so I did not tell my petition with you. You should have asked me that "Oh Ali sit with claimant so that there will be shown equality in this matter. And there will not be damage to any dignity." And with reference to this event, Hazrat Eishan told "One more

event in this matter that in the presence of Hazrat Maqdam Khwajgi in the village Amkana there was rising a dispute between two persons and Khwaja Sahib was aware of this matter. When they both approached with Qazi of the village, then he was demand witness from both of them. So Khawaja Sahib was given witness in the favour of such a person who was right in this matter. Then the second party said that unless there will be no swearing by the Khwaja Sahib he will not accept his witness. Khwaja Sahib said that true swearing is allowed in Islamic law so I should not delay in the order of Shariah (Islamic) law.”

The 12th meeting

On Monday on 17th Zil Hajj in the year 1009 Hijra this Fakir was present in the higher meeting place. Hazrat Eishan addressed to this Fakir person that “When I will see you then I come to know in my heart that you come here to hear the conversation. There is

no big work to hear the conversation. Try hard and make progress. So that from your such conversation may be done by you. We have not lived in any company nor heard such a conversation. Then the conversation started about “Al-Salaf al-Salih (the righteous predecessors)” and their way. Then he said using “Al-Salaf al-Salih (the righteous predecessors)” The way was such that first they used to near of the soul and to acquire a position. As for the nearness of Allah, there are obstacles to the sensual desires of the soul, and which will not keep away except by dangerous purification. So as per purification of soul their power of the light of faith which will become strong. As such, that before their eyesight, there will be nothing except Allah. All attributes and action which will be seen from the side of Allah. And faces and bodies which will be seen to them like a mirage. And they think phenomena as creature and extinct. For some people after the revelation, there was seen by them Towhid (Unity of God) of Suri (outward) and some persons who will not get this. Hazrat Eishan said that “The mystical way of Naqshibandia is which is the way of al-Salaf Al-Salih (the righteous

predecessors). In their way, then he said beginning for acquiring the status there is no bound. They follow the method of Tawhid Suri (outward) and they have many dangers. Then Hazrat Eishan said that "There may be possible that one person who is near in the court of Allah. It means who can see the destruction and existence. And there is no respect. So one person has status with him, but there will be no result of position with him so he does not have destruction and existence with him. Then that person is respected with Allah. Allah says in the Holy Quran " Among you that person is most pious with Allah who is much pious among all of you." And which is said about him?

And after that, he said, for something about velayat baksar wav, and velayat ba fatah wav for some time. Then he said velayat ba fatah Wav and its means is nearness which the slave has with Allah. And velayat bakasar wav and its meaning are that the slave will become famous among mankind. And the people of the world become his obedient. And he was related to the universe and supernatural habits and his uses are which belongs to the second

kind. One person among the audience who questioned that the blessing which will be available to Mustaid (ready) persons and so which effect of the saintliness it belongs.? Hazrat Eishan said "It is the effect of the velayat of bafath of wav." And after this, he said about benefits that "When the mirror of the student will be before the spiritual master then whatever will be there in the spiritual master's mirror as per appropriate that there will be a reflection of it in the mirror of the student." Then he said that "It is possible that one person who will have his complete share from two saintliness or other person who will have his share from one saintliness. And he will not have his share from another saintliness. Or each person has one more share and less of another share." Hazrat Naqshband's saintliness of Bil Fatah, which was overpowering on the saintliness of bil kasar. Then he said that "When the spiritual master will die in the world, then at that time his saintliness of bil kasar wav which he will hand over to one person among his sincere persons. And he will take away saintliness of bafath wav with him in the other world. Due to reason of

mistake and fault, there will be taken back saintliness of ba kasar wa from the pious person for this reason."

So Ibn Fariz who has written that there was Peer Baqal and when the time of his death came, then he made his final advice to me that "When he will die than to take his funeral on such and such mountain and keep it there. And wait there. There will come a person and who will pray for my funeral prayer. So you should join in his prayer." And I have done like that what I have seen that there came one person from the upper side of the mountain like an animal in a very fast way and he was such a person to whom persons used to keep away before their shops in the market. And that person started a funeral prayer there. There were animals in the green and white colour who there fell from the sky to the earth and all were busy in the glorification of Allah. When there was over funeral prayer, then came a big power green bird and who was taken that funeral of that Baqal and flown in the sky and afterward went away from the eyesight of the persons. Upon seeing this condition I was surprised in this matter that person told me that "Why

you are becoming surprised in this matter. Whether you have not heard that the souls of the martyrs will be in the shape of green birds. Those who were killed in the love of Allah, then also their bodies will be in the shape of green birds. While pointing that Baqal he said that he was also among them. And also I belonged to such persons, but their mistake which was committed by me so for this reason I was falling down from such status. So there was no formal act of approving among the look of mankind.

Then Hazrat Eishan said that "The matter of doomsday and purgatory and which is a matter of far and distant thing. And anything does not have felicity with it. If some have love with Allah and such love which should become perpetual than at that time there will be no need of awaiting in this matter."

Then he said that "Man was sent to the world for the sincerity and manners and quality of love is to burn unrelated for you. And except this, there are kept many difficulties of Islamic law upon the man. Then he started his conversation about the status of slavery, then dignity and higher status of sincere persons and quality of obedience and

sincerity and weakness of the human souls. Hazrat Eishan explained well in detail each and everything in this matter, but this fakir person who forgot all such details.

Then Hazrat Eishan said the existence of man, which depend upon 7 layers like soul, heart, head, etc., the knowledge which will be available to layer of the heart then which will be available to all other layers and for this reason for those ranks's differences in between which is hidden by the general persons. So, for this reason, it cannot be separated the difference between one's knowledge from others. With the perfect person, the difference in rank is clear and evident. They know everybody's status of the knowledge of as separate and distinct.

Then Hazrat Eishan said that " To do work, whether it will know or not know the status in detail."

One day Hazrat Eishan who was weeping in the mosque in congregational prayer. As there was not habit to weep except in the solitude. At that time there was one friend who was available there and who was among his benefitted persons. As such, that friend who very much dear to him in his eyes. And

he has a closer connection with him. He was surprised in this matter and he was asked with the reason of his weeping there. He said that" In the prayer, soul fly to reach the final place and this aim he did not achieve. And was returned back and came into the soul in the uneasy condition. In a manifest way, its meaning will be that it wants to know there will be any other reason in this matter. Which will not come into perception and understanding of the writer. Hazrat Eishan used to read the following couplet as follows.

Oh, there is a higher wall of the love
And its founder is my beloved person

The 13th meeting

On the Sunday on 10th Shawwal in the year 1010 Hijra, I was present in the service of slaves of the Hazrat Eishan. There was started the discussion by the Hazrat Eishan about the holy persons and he said that there are 3 categories of holy persons.

1. Abid (worshipers) persons 2. Sufi 3
Malamati (censure persons)

The Abid is such a person who thinks sufficient on the worship of the manifest and after performing of obligatory and Sunnah (The word **Sunnah** (Arabic: ﷺ) is an Arabic

word **meaning** "tradition" or "way." For Muslims, **Sunnah** means "The way of the prophet". The **Sunnah** is made up of the words and actions of Muhammad, the prophet of Islam. Muslims believe Muhammad's life is a good model for them to follow in their own lives.) prayers and who engaged themselves in supererogatory prayers and as well as in the pious deeds. Even they will not miss any chance of charity and good goods. From the fondness and the ecstasy of Sufi persons, they could not get anything or portion in this matter. If from a group of Abid persons if they will have a fondness and ecstasy of Sufi persons than they are like that they are leaving by their status and they were joined in the group of Sufi persons.

The Sufi is such persons who are fortunate of unitarian and fondness. They did not keep away their miracles and supernatural habits of mankind and they are all look at all affairs which will depend upon Allah. They know mankind as the manifestation of Allah. In this group, there will be something of arrogance and grace which will be available to them.

Malamati is such persons who live in the dress of the general persons. And in them and generally persons, there is no difference at all. In appearance, they perform obligatorily and Sunnat-e-Muakkadah (Sunnat-e-Muakkadah Salaat is an emphasized Sunnah which Rasulullah (Sallallaahu Alayhi Wasallam) performed punctually without leaving it out. The Fuqahaa (Islamic jurists) have stated that a person will be sinful for not performing his Sunnat-e-Muakkadah Salaat (Shaami vol.1 pg.498; Kuwait).) prayers. They try their best in the sincerity. By showing miracles and supernatural habits they do not want to become famous. Or did not show them in this matter. In this matter, they have followed Allah. As they know that this world is not a place of the manifest. Allah has kept himself hidden from the look of the general persons. So for this reason these people who used to keep themselves hidden from the look of the mankind. And for this reason, many usually people think them as they belong to their group. And they think they like it, as per themselves. There is not, find arrogance in them or there is

not providence remains in them. And they have reached the limit of the final destination of providence. Shaikh Mohammed Ibn Arabi, who wrote that prophet of Allah and his companion Hazrat Abu Baker Siddiq, Hazrat Salman Farsi, are from Mashiq (learned persons) and Hazrat Bayazid Bustami, Abu Saeed Khazaz, Abu Masood, and for himself he was declared as chief of the above all persons. But from other pious persons, he is silent in this matter. And he did not negate them. The method of Hazrat Shaikh was that in some special time there will come to him by revelation and which he will use to write that in this matter. In the group Malamati person who presents himself to mankind as censure person and upon trusting in the Islamic Shariah la us w, they used to disclose something which is not prohibited in a manifest way and they pass from the persons. For example, during the month of Ramadan in the condition of traveling they used to eat food and drink in the bazaars. So that they come with the look of general persons as persons of no trust and low. These persons are lower in the position than Sufi persons. Till now mankind has not fall in their look.

Then about the song the discussion was started and Hazrat Eishan and who said that "Islamic jurists declared it as unbecoming (bad) and some learned (Mashaiq) persons who said that it is permissible but they did not think the beginners as deserved. Those who are convinced by listening to the song and with them there is wisdom in it is that at the time of listening to the song the temperament will become silent and it will be established at is the place. So, for this reason, the soul will more in the perception of the singer because their beloved will be singers. And they think singing as jewelry. Otherwise, the soul is not involved in the song."

In the Malfuzat (sayings) of Hazrat Nizamuddin Auliya, it is mentioned that "There is one condition among the conditions of listening to a song and which is that there should be overpowered of the love of Allah upon the listener of the song. Upon this situation, this Fakir person was asked what is a sign of the love of Allah.? Then Hazrat Eishan said the following things.

1.The perfection of the obedience of the prophet of Allah.

2. To the following completely in this matter. Then he said that "Perhaps the aim of the persons of the following is to enter into heaven or to keep away from the punishment of the hell." Then he said that "As such, that person is not a complete follower of him then they did think him that he is not among the group of pious persons of Allah. There will be seen their way of the following way of the manifest and following of innermost way is that to think that, except Allah ,there is no desire."

The 14th meeting

On Friday 14th Rabil Awwal in the year 1010 Hijri was the available blessing of kissing of the Hazrat Eishan. There was started discussion about the excellence of the companions of the holy prophet of Allah. The four companions who as per were in serials were Qutub of absolute. Regarding Hazrat Ali Ibn Talib there are large number of his superiority which were available and the reason of it is that during the rule of Bani Ummiya dynasty there was increased a large number of people Kharji (**Khārijite**, Arabic **Khawārij**, the earliest Islāmic sect,

which traces its beginning to a religio-political controversy over the Caliphate.) sect. So for this reason holy persons of an al-Salaf al-Salih (the righteous predecessors)" who at that time thought it is necessary to much write about the excellence of the Ahl al-Bayt (the Ahl al-Bayt are central to Islam and interpreters of the Quran and Sunnah. Shias believe they are successors of Muhammad and consist of Muhammad, his daughter Fatimah, his son-in-law Ali, and their children, Hasan and Husayn) so for this reason, many of excellence about them were written and added in the books. Then after that, there was a discussion about mysticism and miracles was started. Hazrat Eishan said that "During the period of the companions of the prophet there were not many miracles, but after them, there were happened much more of miracles. And its reason is that at the perfection of the hands and without the order of Allah the usage will not be happening due to this reason. And due to this reason by prophets without their intention, supernatural events were used to happen. And from some of them as per the requirement of time when infidels will not

accept their authority. So without their usage and desire, there will be used to be happened miracles with them. Then there was started about the refusal of the learned (Mashaiq) persons. "He said that holy persons are not safe from big sins. And if any sin will be happening with them, so on their condition to pass the order of refutation is an act of ignorance and unwise thing. It is to be seen that where they are in the place and destination on the perpetual or a basis and what is that.? In this condition due to this reason for human nature, if there will be happening any mistake in this matter, or then, for this reason, we have thought them excused.

Then "He said that if the people will say to learned (Mashaiq) persons as a religious hypocrite and irreligious like the condition of Hazrat Zanon Masri. But Zanon Masri, who was becoming popular after his death. Because he was clear and exempted from the world. If he will live in the world, then he will be king or his minister, but in spite of his refusal which he was doing in his life then for this purpose, nobody did accept him. And even after his death, he will not be saved

from a person's taunt and censure for this reason. All these differences were not found among the companions of the holy prophet. Its reason is due to the throne of the caliphate. Otherwise, those companions would have been gone to the mountain places and they will spend their lives in the condition of indigence. Nobody did have the talk and have made a conversation about them. Also, discussion about companions is not part of religion and faith. There are many Muslims persons are there who do not know, except the prophet and Allah."

The 15th meeting

On Friday on the 10th Jamadil Awwal in the year 1010 Hijri this Fakir person was entered in the meeting. The writer of these lines it means this Fakir person for requirements of Islamic law has requested permission of tour and travel. Hazrat Eishan asked me "Where you will go.?" Then this Fakir upon looking my meekness, and less courage, and said that "I am going away from the wealth of his nearness and going to separate from the meeting of love and with much manners and

in the surprise, condition told him that "Going to have calamity and problems." Then Hazrat Eishan paid much kindness and favour. And that toward one person who was the lover of the world, but he was famous as a pious person among his friends and for that person who belongs to the jungle of regret's dissolute and for his recommendation he was agreed to write some phrases. For some period I have passed in the separateness of Hazrat Eishan in the manifest and as well as the distance from his place. From separating the wealth of manifest and innermost I have suffered a lot of difficulties and as well as many kinds of regrets in this matter.

During that period with the heartache, I have written letters with signs of devotion and the condition of the heartache details with the pen of the meek and which used to pass among the audience of the high-level meeting.

And those writings were studied by the slaves of the meetings of the Hazrat Eishan. One day Hazrat Maqdumi Haji-sheikh Abdul Haque's letter was received in which there were found fine realities and good advice,

and that was manuscript of completely and which belongs to benediction and which was received and on the backside of that letter Hazrat Eishan's pen which use to write fine subjects and from that pen, there were written some phrases which have passed from thirst and awaited look of the Fakir person and upon reading those phrase and there was prevailed such condition and which is out of courage of pen and paper. And it's some taste which will be found in the following line of the poetry.

"When I have taken beloved by mouth, then I have become unconscious." Those phrases of reality which are found in verse are as follows.

"Allah is friend of the persons of the faith. And he takes them from darkness toward light." Whatever which was necessary and required to write and which was written in the letter of Hazrat Maqdumi. What more I should write. With leisure and power and with time and think all these as proper and pass life according to these things. It is regret that now in this helpless and imprisonment of the soul person who has no power with him to work. Otherwise with

the divine help of Allah in a such short life period like mad persons in his remaining life will be engaged in mourning and my all life which will be sacrificed in this way. Allah in this helplessness and less courage period may Allah give pain and fondness in this matter. So that in the works of the two worlds so that which should be handed over to the possession of the rule so that I can free from all arrests, imprisonment, independence and be get sacrificed. (Amin). I hope that brother to get desire of this Fakir person he will prostrate in the court of Allah and pray in this matter. Because prayer by invisible brother for his invisible brother, which will be accepted by Allah very soon. There will be praying and Salam. The group of these persons who have such taste and who are knower of the realities who are manifesting upon ignorant persons that from those phrases there is how such thristiness, and fondness and to hidden himself and there will be no finding of the vanity and its meaning will be willingness. As per line of a verse which is as follows.

The friend knows that he is not unrelated

The 16th meeting

On Saturday in the first of Safar month in the year 1002 Hijri. This Fakir person was blessed with his presence in the meeting of Hazrat Eishan. He was asked, "Where you have gone and how did you live and what you brought."?Even though there was a reply to this question on the tongue that went the limit of misled and lived in indifference and separation and was brought regret and repentance. Due to the horror and, fear of Hazrat Eishan, there did not come any reasonable reply of the tongue except silence. Or understand it is sufficient that the presence of personality of the knower of the condition of hearts and hidden matters in which it is enough the talking by the tongue of the condition instead by the tongue of talking which is useless and an act of manner-less thing. When have seen the magnificence of perfection and study of destruction and existence, and personal lights which were shining on the manifest of names and attributes of Allah. And its reflection of lights which were fallen upon this Fakir person. So there was gone all

wisdom and consciousness. So, for this reason, he was becoming out of control and began weeping bitterly. And left and gone to separate place from the meeting place. And wept too much as per to heart's covet. Many of the friends and well-wishers who consoled and asked me for patience me, but there was not stopped the weeping and but not prevailed condition of the enduring in this matter.

By weeping it is possible to get aim from the beloved

So in this way life will be lost in the work of the weeping

There are praise and favour of Allah that the carelessness of verdigris which was falling on the mirror of capability due to relations of the world upon separation from the company of Hazrat Eishan and which went far away. The ink of the company of the unrelated person and the fraudulent dev of the wisdom it means one's baser self and dust of the company which was removed. The heart of this Fakir person's heart was becoming fond, of meeting of appearance and hearing valuable advice. As Hazrat Eishan was able to know by invisible indications that the door

should be closed to mankind. Then there is the value of this Fakir. Many of the sincere people who want that Hazrat Eishan used to be present at the meeting place as per his schedule. But there was no such presence that was available. And due to this reason Hazrat Eishan's reality of verses as well as the source of phrases which did not become a chance to hear in this matter. Due to invisible indication, Hazrat Eishan began living in loneliness and in the separation of the condition. And he also began not paying attention to the command of preaching and he has become the cause of not asking the condition of the disciples in this matter. This narration and which is correct and which is added here from a reliable source that Hazrat Eishan for his connection he was seen at the event. And its last there was this passage and which is written as follows.

“Now you live in the loneliness with the separate condition.” And such was shown in the other events. To appoint disciples on every place and on every attitude. Hazrat Eishan was advises with kindness and advice that there is the order of Allah and his willingness to leave humbled so, then the

friends should think that they are not eligible for the training. And so they should have any other place to get their aim. There are left two or three friends who were not involved in this trouble. When the expectant's hearts were worried very much about this matter. Then Hazrat Eishan said with kindness and favour that "I will not give the command so that they must go." By saying this there is my aim that I want to free from my responsibility. Because some friends who were engaged in teaching and instructional education and some were acquired knowledge, some were left their jobs and business dealings and who were undergoing and endeavours and difficulties of indigence." In those days when I left usage and was paid attention to one sincere person, but it has appeared that there was no willingness of Allah in this matter. So in this matter, he was worried. Perhaps in this matter, there are no favour and kindness of Allah was there. After two or three days it was proved that they 're much favours of Allah in this matter. And in it, there are many hidden secrets. Then this worry was no more with me. By saying and action all things about eating and

drinking like that petal of the flower which is fallen on the way and who will be shiver for against going willingness of Allah. And who live firms like a mountain on the way of acceptance and willingness. This order which belongs to that period when his last days were near. And this thinking has become very heavy. Before his death, he was saying this many times. And which was seen as that "Among chain of Naqshabandiya one great holy person will leave the world." After that time there came to think in heart of Hazrat Eishan to go settle in some area in the surrounding area of the Delhi and to avoid meeting with mankind. And when there will be over of age, then he will be buried at that place. In this matter, many friends have done augury and when he was firm on this intention then he was not given permission. So he has left his intention. There was one more event which was more evident than this which was seen and its subject and meaning was that " The purpose of bringing you into the world which is completed. Now you have to travel from here." A few days before death Hazrat Eishan said that " He was seen a very strange dream in which he was informed that

one big Qutub (highest cadre in spiritual pivot) was left of the world. At that time I was reading best ode of mourning in my elegy in which there was found a higher level of hints and amorous." In this way, on another occasion, he said to another sincere person that there is another Qutub of time. But he does not have any complete attributes with him. In such attributes, we are his helpers and partners. Those who were in his service and appointment, usually and who read the manuscript of perfection in the previous days, so who are agreed that in reality Hazrat Eishan 's attributes which have reached up to here. And there is nobody more than him at that time and it can think about this matter. He was glass in the world and in existence of light

But he was manifested in the original shape In those days there was less attention of Hazrat Eishan toward command and preaching. One dear person asked with him "What is the reason for his life of loneliness and solitude?" Hazrat Eishan said to that, " He was shown such place for which he was waiting for a long time.? After that, there will reach many benefits to friends. Now those

people who have paid attention to us. And our presence, as well as invisible, is the same and equal in favour of them in this matter. They should be engaged in their work. Our invisible condition and not asking their condition which is not a hindrance in their progress. But in this matter, whether we will become a sheikh or spiritual master or something which will be done by our option and which was left in between us. Then that dear person asked him that, "What are necessities for this.? And what is time for reaching there.? Then he said that "Its time is that when our age will reach 40 years. And its necessities are that one who will see us then he will prostrate before us. When the age of Hazrat Eishan was for 40 years, then he has left this mortal Sarai and went toward the country of another world.

There are found in the world the joy of the spring and autumn

Also, there will be found happiness and intense of the sorrow

Some special persons who think that the event of explanation is such a dream who said before, some days of his death in which in those days there was given to us

permission of all chains and every Muslim where is living he should be there. It is said in the Holy Quran that "Whatever which is there in the sky and in the earth, which all of them used to prostrate before Allah with willingness or without willingness." And as per this verse, there will be an available benefit to that person whether he will know or did not know.

On the 15th Jamad Al-Thani in the year, 1002 Hijri also in his old diseases Hazrat Eishan who was seen in a healthy condition and he has also fever with him. And this was his last disease in his lifetime. During the condition of illness from this disease, Hazrat Eishan used to say that in the dream condition he was met with Hazrat Khwaja Ahrar. Khwaja Sahib was paid much kindness and favour toward me and he was given the order to wear the dress. Upon saying this event Hazrat Eishan was smiling in this matter. Then he said that "If he will, then he will act upon it. Otherwise, the shroud is his dress.

One day before upon becoming a patient of this disease, he said to one of his wives that "When his age will become 40 years then there will be happening a great event upon

him. For explaining this by joking, he went near, and he was shown his palm and he said that this line which is there in his hand's palm and which is a sign of that event. All persons of the house surprised and worried about hearing this matter. Then he said 40 years are not less. Whether the life of the 40 years is less.? And for the satisfaction of them, then he said that this line connects to another line. When he used to say about revelation and supernatural habit, miracle, then he will not connect with himself but he will connect with some other things. So, for this reason, this kind of example which will be mentioned in the last episode of this book if Allah wills. One week before his disease, he was declared clearly about his death forecast. Its details are as follows that in the manifest in the hands of a benefactor in the world who has given sustenance, lineage, descendants of the holy prophet, blessed with felicity and happiness. (And may Allah keep him as per name as singular for always in respect and honour). He was called a group of friends in his service. In which this fakir person was also included. There was one dear person has said from my side that for him for his

demand, whether to send in the army in this matter. Then Hazrat Eishan said that "For some days he should not go to any place because the bazaar of his life is going to be closed. Now our work is over. Now for it, he should be a desire to gain from us. This prohibition with such neglect he used to pay in favour of the disciples and which is not free from unfamiliarity and surprise."

On a Saturday on the 17th Jamad Al-Thani in the year 1012 Hijri, Hazrat Maqbum Haji Shaikh Abdul Haq and this Fakir person were present at the meeting place. Then at that time, Hazrat Eishan said that "Yesterday night body parts and joints which were disarranged that it seemed condition of agonies of death and till midnight it was such condition upon me. After that, there was comfort due to the kindness and favour of Allah. If it is mean of the death, then it is grace because the heart does not like to come out of this condition and in such his disease, he was making his final advice that "He has with him 2 books of the suspect and send them to the owners. Even as per the deed of gift of Islamic Shariah law which were in his possession and in his ownership.

The inheritance which was left by Hazrat Eishan is as follows.

Among cash one Rupee, and from some books, one horse, and one carpet and this method which is prevailing among his disciples which are mentioned as follows

If there will be sacrificed the life on your way
So oh soul your love will be left in the inheritance

On the 23rd on Thursday evening Hazrat Eishan was looking very much healthy and happy. So, for this reason, he was taken staff in his hand and he was moved to his holy foot from one place to another place. With much happiness, he was entered into that house which was at the bank side of the river from which there will be used to come in the air from the opposite direction. And he was entering there. And he was performing evening prayer by indication. Those clothes he used to wear always during the day of illness, then he was removed from his body. He began reciting 'Masnavi Moulavi Manavi' in a loud voice. Hazrat Eishan has a small sealed container for Zamzam water with him. Those sincere persons who were appointed on taking care of his service during his illness

were surprised and astonished in this matter. Some audience has asked questions about hidden knowledge and one person has asked about the holy book of the Quran in which there is the order of belief on the invisible and which is there for general persons or for persons of the observation. Because the people of observation have a belief with the observer. Hazrat Eishan this is not like that the Eman (faith) if invisibility is both for general and special all Muslim persons. As per the following couplet.

Whatever you think about Allah, he is hidden from it

He is bigger than your wisdom and thinking
 In the last part of Thursday night, there came weakness to the heart of Hazrat Eishan. And he has become unconscious. Then after some time, he becomes conscious. His holy face was in much fresh condition with the perfection of relief and comfort he has opened his holy eyes. But from that till his death he was not talk anything. At the time of that silence which was remained in a time of 12 parts of the day and during this time, there were such medicines which were rubbed with him which were against of his nature. There did not

come to any grief in the condition of Hazrat Eishan. He was focusing on the willingness of Allah. Before prevailed such condition of silence one friend said that with love and affection that Allah be praised there were what fewer old and new diseases there inside inflammation which was increased after this. So Hazrat Eishan has scolded him and prohibited. He said Allah is the owner of his property and he can useage in it as per his desire. And nobody has the right to say in this matter. In short. By death, he was living in a condition of comfort and relief. And there never came changes in it, but due to coming of the Hindu doctor there was a great shock to the holy soul of the Hazrat Eishan. He thought to come to him as unbecoming in this matter. In the condition of angry he turned his face from the Hindu doctor.Upon seeing such condition Khwaja Nizamuddin told him that" This mistake was due to the willingness of your mother.Other wise we know the condition of your nature that Hazrat Eishan is not willing to bring the Hindu doctor." Upon hearing this his colour of his face was changed. And he was, agreed upon the willingness of his mother in this matter. At

that time one friend said Il-Alamin and Hazrat Eishan was seen on that side very soon. Then he kept his head in uneasy condition. And he turned his face toward that person. One person among audience told that upon hearing the name of the beloved there was much fondness which was found in Hazrat Eishan. Upon hearing this there came tearing in the eyes of reality of Hazrat Eishan for this reason.

The 17th meeting

On the Saturday on 25th Jamad Al-Thani in the year 1002 Hijri this Fakir person was getting the felicity of the presence of Hazrat Eishan. It was like that it was the last day of Hazrat Eishan. And his death was standing at the backside of him. At that time when there will come, sincere person, then he looked at him and then by his indication of the eye or by the closing of his eyes he will ask him to go from there. When this Fakir came before his look of the holy eyes, then he paid much attention toward this Fakir for much time. And then at that time, he did not look at the other persons against his habit he was looking at this Fakir many times with his look of kindness and favour. Oh, Allah gives us

a benediction from his personality. Hazrat Maqdumi Khwaja Hussamuddin Ahmed, who was weeping. Hazrat Eishan was seen at him with such a look which will be seen at the time of the farewell. He was seen at his side and he was paid much attention and kindness toward him. But on the face of Hazrat Eishan which as per his habit, there was found a smile and surprise and it means was that there was a surprise that you think among the group of darwesh persons. But in this matter, you are weeping like children. Then, with much kindness and affection, he took his hand in his hands and he held for much time. And he touched his hand on his mouth and head. In this last phase of illness except for Khwaja Hussamuddin there was nobody among his friends in his service of status. Even though Miya Shaikh Allah Dawud who was near him. But by seeing weakness and illness of Hazrat Eishan he was affected by weakness. So, for this reason, he was unable to come to the service of Hazrat Eishan. In short, he used to be present-day and night in the service of Hazrat Eishan especially during the days of illness and he used to be present at the

meeting place. Except for him no other friend who did not appoint for his service. As the place was very tight. So for this reason friends who visit Hazrat Eishan one by one and after visiting him leave from there. This Fakir upon indication of those holy persons came outside. Oh, Allah for the sake of those looks and due to cleanliness of those timings and to this Fakir person who is endeavor in the unsuccessful jungle and who is having the raw habit and have his salvation, save him from bad ending. And due to favour and kindness, forgive sins and mistakes and which done in the company of the python who was brought up in the house and making of the fraud of the wisdom in the gang in the company Satan and soul and which are being done these sins and not made to stop of the realization on the way of Allah.

In short, from the Saturday day when there was the time of day left and he was engaged in reciting the names of the personality of Allah in loud sound. And in such condition, he has left this mortal world after 2 or 3 parts of the day and he was gone and settled down in the heavenly abode.

This world is light brown and very dark color

In it there are mourning and marriage
delight

Things about grief and happiness are
together

Someone weep and some will be happier

Someone said the cause of hope was died

Some said that the wealth of eternal has died

The envious the sun from the top said that

By the closing of the eyes the sun has died

The End.